

THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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The subscription price of this Magazine for Priests of all Catholic Communions, and for Ministers and Theological Students of all Protestant Denominations is only One Dollar a Year.

Assembly No. 443

STATE OF NEW JERSEY

INTRODUCED FEBRUARY 6, 1923

By MR. NEGUS

(For the Speaker)

Referred to Committee on Taxation.

AN ACT to exempt from taxation all real and personal property belonging to the Knights of Columbus.

BE IT ENACTED *by the Senate and General Assembly of the State of New Jersey:*

1. From and after the passage of this act all property, both real and personal, owned by the Knights of Columbus, shall be exempted from all manner of taxation by the State and municipalities.
2. This act shall take effect immediately.

KNIGHTS OF COLUMBUS—TAX DODGERS?

Imagine the howl that would go up from the alien Pope's papers if instead of "Knights of Columbus" above, the words read, "Presbyterians," "Baptists," or "Methodists"!

Talking Points in this Magazine: The Anti-Americanism of Pope Leo XIII, page 103; The Decree "Ne Temere" in New Jersey, page 111; Jugoslavia and Papalist Schools, page 121; The Completeness of the Work of Christ (The Gospel in the Douay Bible,) page 116. When you have made careful note of these Talking Points for your own use, will you please mail this Magazine to the person to whom it is likely to do the most good?

The United Protestant Demonstration Association

All Protestants in the metropolitan area are invited to make a note that in Jersey City, on April 19, will be held an Indoor Protestant Demonstration meeting, under the auspices of the United Protestant Demonstration Association.

The Salvation Army in Rome

All friends of Christ's Mission will be pleased to learn that during the year three new corps have been opened in Turin, Pont San Martin, in the Valley of Aosta, and Rome, where to-day if St. Paul could but revisit the scenes of his martyrdom, he would find The Salvation Army nearly within earshot of the Lateran Church and Pilate's Stairway. A group of ten cadets is being sent to the Training Garrison.

The Services at Christ's Mission

Our friends and subscribers will be glad to learn that the services at the Mission Chapel have been largely attended every Sunday this year, and that the speakers have dealt with their subjects in accordance with the principles and practice laid down by the sainted Founder.

Risk in Persecution by Publication

The American Unity League, publishers of "Tolerance" [a weekly opposed to the Ku-Klux Klan and the Eighteenth Amendment—Ed.] was named as defendant in a \$100,000 slander suit filed in the Superior Court in Chicago to-day (March 15th) by J. William Brooks, attorney and co-partner with his mother and brother in an undertaking business.

The suit is based on an alleged "exposure" of Brooks as a Klansman in a recent issue of the paper, although, according to his attorneys, the lawyer has been a life-long Catholic, and "naturally hostile to the Klan's purposes, doctrines, practices and activities."

Brooks' name was included in a list of alleged Klansmen published in the March 11th issue. As a result Brooks asserts practically all of his clients have deserted him, friends and members of the parish church he has attended for years avoid him, and the undertaking business is nearly ruined.—*New York Times*, March 16, 1923.

Queen Victoria, a Dominican, and the Bible

A London dispatch to a Brooklyn Papal organ, February 17, said that Father Hugh Pope, a Dominican, recently "stated, in effect, that 'the open Bible was the greatest curse of England.'" On the other hand, it was related of Queen Victoria that when she was asked by an African prince what was the secret of the greatness of the British Empire, replied that it was the extent to which the English people endeavored to live up to the teachings of the Scriptures. However that may be as to England, the democratic institutions of the United States are all founded upon the teachings of the Bible, and the thrusting of the Bible out of many public schools by the priests of Rome was one of the most effective blows at the free institutions of our nation ever directed against the liberties of the American people.

CONCERNING PAPAL AUTHORITY

The New York "World" of December 20, 1922, contained the following letter to the Editor: "A Catholic Knight of Columbus having behind him forty years of association with Catholic clergymen states in to-day's 'World' that: 'I never once heard any mention of any religious, moral or other obligation to obey the Pope or any other authority in my church in the event of any war between my country and any other.' The College of the Propaganda at Rome instructs students

for the priesthood in the canon law that the supreme authority in civil and religious matters belongs to the Pope, who was recently crowned 'King of Kings and Governor of the World.' --R. J. MacLaughlin."

The Orangemen Coming to the Front

A Winnipeg dispatch to the New York "Times" (March 15th) said that the Grand Orange Lodge of Manitoba at its fifty-first annual session had adopted a resolution setting forth that King George had been ill advised if he seriously considered calling on Pope Pius XI on his proposed visit to Italy this spring.

"Under the Bill of Rights," said to-day's resolution, "our crown is banned from holding any communion with the See or Church of Rome, and these are not the days in which Constitutional safeguards ought to be flouted. Moreover, we most earnestly, emphatically and unanimously add our voice to the request that already has been made to His Majesty's Government, that the British Mission to the Vatican be withdrawn, and that at once, on Constitutional grounds; and also on the ground that it is altogether incongruous for a Protestant State to support the pretended regal power of the Pope by maintaining a diplomatic representative at his so-called court."

The resolution was adopted after the City of London No. 45 had circulated every grand lodge in the world, asking them to protest against what it alleged was "an outrage upon the Protestant Constitution and liberties of the English-speaking nation."

In this connection it may be of interest to our readers that in "The Protestant Review" (the title under which this Magazine was published for a time) for January, 1919 (ten cents) there is a detailed account of the visit to Pope Pius X of Major Butt, the last American, we believe, for whom the Papal Guard was turned out, on March 21, 1912.

Send \$1.00 to Rev. Aristide Malinverni, 522 Alpine St., Los Angeles, Cal., for a copy of "My Conversion."

THE ANTI-AMERICANISM OF POPE LEO XIII

There is a widespread impression among American non-Catholics that Pope Leo XIII was a Pope whose mind had been somewhat responsive to "modern" conceptions of civil and religious liberty, and that if he was not exactly "liberal" he was at least an improvement upon some of his predecessors. Nothing could be farther from the truth. He was as bitter a foe of "democracy" in the broad American conception of the word as Innocent III or Boniface VIII, and as bitter a foe of Protestantism as any other despot who ever occupied the Chair of St. Peter. The Vatican organs in this country are continually vilifying "bigotry" and "bigots," which words now, in their use of them, signify those who believe that Papal official documents (Leo's own among them) say what they mean and mean what they say. These journals also are continually emphasizing the "Americanism" of the priests of Rome and of their schools. For the information of Catholics and others who have never read Pope Leo's utterances on the American fundamentals of civil and religious liberty upon which this nation's political and social structure has been erected we give below his own words concerning them, quoted from the Encyclical "Immortale Dei" (1885), taken from "The Great Encyclical Letters of Pope Leo XIII, Benziger Bros., New York, 1903. Imprimatur of (then) Archbishop Farley, August 4, 1903.

Denial of any obligation on the part of the Church (or of Catholics) to obey any law of the State of which they may disapprove is stated thus (*italics in all cases ours*):

On page 114 we find this passage: "The Almighty, therefore, has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, and the other over human, things. Each in its kind is *supreme*, each has *fixed limits* within which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by *its own native right*."

AS "THE SOUL AND BODY IN MAN"

But Pope Leo XIII himself says (p. 115): "There must, ac-

cordingly, exist, between these two powers, a certain orderly connection, which may be compared to the union of the soul and body in man;" and, a few lines lower down on the same page, "Whatever, therefore, in things human is of a sacred character, whatever belongs either of its own nature or by reason of the end to which it is referred, to the salvation of souls, or to the worship of God, is *subject to the power and judgment of the Church.*"

Manifestly liberty of conscience, liberty of worship, liberty of speech, and separation of Church and State fall within this category.

Roman Catholics will, on p. 120, find an allusion putting Luther in a new light. Pope Leo XIII laments "the harmful and lamentable rage for innovation which rose to a climax in the sixteenth century"—a striking tribute from "infallibility" itself to the Reformation as, practically, the source from which have come all the civil and religious liberties we possess now; and he then proceeds to condemn the institutions of free countries in the form of a series of descriptive complaints.

THE DECLARATION OF INDEPENDENCE

The second paragraph of the Declaration of Independence reads thus:

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends it is the right of the people to alter or to abolish it."

POPE LEO'S OPINION OF THIS PARAGRAPH

From the great Reformation of the sixteenth century as a "source," Pope Leo says "were wildly conceived and boldly proclaimed the principles and foundation of that new jurisprudence which was not merely previously unknown, but *was at variance on many points with not only the Christian but even with the natural law.*"

[This comes as news to the average citizen, who, without much knowledge of details, has always understood that to the Reformation were largely due our present civil and religious liberties. Pope Leo, however, proceeds to give particulars.]

"Among these principles the main one lays down that as all men are *alike by race* and nature, so in like manner all are *equal* in the control of their life; that each one is so far his own master as to be in no sense under the rule of any other individual; that each is *free to think* on every subject just as *he may choose*, and to *do* whatever he *may like* to do; that no man has any right to rule over other men. In a society grounded upon such maxims, all *government* is nothing more nor less than *the will of the people*, and the *people*, being under the power of itself alone, is alone its *own ruler*. It does choose, nevertheless, some to whose charge it may commit itself, but in such wise that it *makes over* to them not the *right* so much as the *business of governing* to be exercised, however, *in its name*."

So much for the Papal view of "government of the people, by the people, for the people"—"at variance with not only the Christian, but even with the natural law."

SEPARATION OF CHURCH AND STATE

"Since the populace is declared to contain within itself the spring-head of all rights and of all power it follows that the State does not consider itself bound by any kind of duty towards God. Moreover, it believes that it is *not obliged to make public profession of any religion*; or to inquire which of the very many religions is the only one true; or to *prefer one religion* to all the rest; or to show to any form of religion special favor; but, on the contrary, is *bound to grant equal rights to every creed*."

LIBERTY OF CONSCIENCE AND OPINION

"And it is a part of this theory that *all questions* that concern *religion* are to be referred to *private judgment*; that every-one is to *be free* to follow *whatever religion he prefers*, or none at all if he disapproves of all. From this the following consequences logically flow: that the judgment of each one's conscience is independent of all law; that the most unrestrained opinions may be *openly expressed* as to the practice or omission

of divine worship; and that everyone has *unbounded license to think* whatever he chooses, and to *publish abroad* whatever he thinks.

[Pope Leo's notions on the topics touched on are evidently diametrically opposed to the ideas of the American people.]

"UNRIGHTFUL POSITION" OF THE ROMAN CHURCH

"Now, when the State rests on foundations like those just named—and for the time being they are greatly in favor—it readily appears into what and how *unrightful a position* the Church is driven. For when the management of public business is in harmony with doctrines of such a kind, the Catholic religion is allowed a standing in civil society *equal only*, or inferior, to *societies alien from it*; no regard is paid to *the laws of the Church*, and she who, by the order and commission of Jesus Christ, has the duty of teaching all nations, finds herself *forbidden to take any part* in the instruction of the people. With reference to matters that are of twofold jurisdiction, they who administer the civil power *lay down the law at their own will*, and in matters that appertain to religion defiantly *put aside* the most sacred *decrees of the Church*. They claim jurisdiction over the marriages of Catholics, even over the bond as well as the unity and the indissolubility of matrimony."

Some of our Roman Catholic friends may be surprised to learn, on p. 123, that Pope Leo thinks "the liberty of thinking and of publishing whatsoever each one likes, without any hindrance, is not in itself an advantage over which society can wisely rejoice." On the contrary, "it is the fountain-head and origin of many evils." Overleaf the Pope says that "to exclude the Church, founded by God Himself, from the business of life, *from the power of making laws, from the training of youth, from domestic society*, is a grave and fatal error."

"Doctrines such as these,"† says Pope Leo XIII on p. 125, "which cannot be approved by human reason . . . the Roman Pontiffs (well aware of what their apostolic office required of them) *have never allowed to pass uncondemned*. Thus Gregory XVI, in his Encyclical Letter *Mirari vos*, of date August 15, 1832, inveighed with weighty words against the sophisms which

† That is, those upon which the whole fabric of our government is based.

even at his time were being publicly inculcated—namely, that *no preference* should be shown for any particular *form of worship*; that it is *right for individuals to form their own personal judgments about religion*; that each man's *conscience* is his *sole and all-sufficient guide*; and that it is lawful for every man to *publish his own views, whatever they may be*, and even to conspire against the State. On the question of the separation of Church and State the same Pontiff writes as follows: "Nor can We hope for happier results either for religion or for the civil government from the wishes of those who desire that *the Church be separated from the State*, and the concord between the secular and ecclesiastical authority be dissolved. . . . To the like effect, also, as occasion presented itself, did Pius IX brand publicly many false opinions which were gaining ground, and afterwards ordered them to be condensed in summary form in order that in this sea of error Catholics might have a light which they might safely follow.*

"From these pronouncements of the Popes it is evident (p. 126) that the origin of public power is to be sought for in God Himself, and *not in the multitude*, and that it is repugnant to reason to allow free scope for sedition. Again, that *it is not lawful for the State*, any more than for the individual, *either to disregard all religious duties or to hold in equal favor different kinds of religion*; that the unrestrained *freedom of thinking* and of *openly making known one's thoughts* is *not inherent* in the rights of citizens,* and is by no means to be reckoned worthy of favor and support. In like manner it is to be understood that the Church *no less than the State itself* is a society perfect in its own nature and its own right, and that those who exercise sovereignty ought not so to act as to compel the Church to become subservient or subject to them, or to hamper her liberty in the management of her own affairs."

* Prop. xlix: "The Church is not a true, perfect and wholly independent society, possessing its own unchanging rights conferred upon it by its Divine Founder; but it is for the civil power to determine what are the rights of the Church, and the limits within which it may use them."

Prop. xxxix: "The State as the origin and source of all rights enjoys a right that is unlimited."

Prop. lv: "The Church must be separated from the State, and the State from the Church."

Prop. lxxix: "It is untrue that the civil liberty of every form of worship, and the full power given to all of openly and publicly manifesting whatsoever opinions and thoughts, lead to the more ready corruption of the minds and morals of the people, and to the spread of the plague of religious indifference."

THE POPE TO DO ALL THINKING FOR HIS "SUBJECTS"

Having now a fairly clear idea as to the Papal Mind on American ideals we proceed to quote the Pope's instructions to his "subjects" in this land:

"If in the difficult times in which our lot is cast Catholics will give ear to Us, as it behooves them to do, they will readily see what are the duties of each one in *matters of opinion* as well as action (p. 129)." And then comes this astounding command, clothed with all the power of an "infallible" *ex cathedra* pronouncement "touching faith and morals:"

"As regards *opinion*, whatever the Roman *Pontiffs* have hitherto *taught*, or shall *hereafter teach*, must be *held* with a *firm* grasp of mind, and, so often as occasion requires, must be *openly professed*.

CATHOLICS TO INTRODUCE EFFECTUAL MEASURES

"All, moreover (p. 130) are bound to love the Church as their common mother, *to obey her laws*, promote her honor, defend her rights, and to endeavor to make her respected and loved by those over whom they have authority. It is also of great moment to the public welfare to *take a prudent part in the business of municipal administration*, and to endeavor *above all to introduce effectual measures*, so that, as becomes a Christian people, *public provision* may be made for the *instruction of youth in religion* and true morality.

"It follows, therefore, clearly that Catholics have just reason for *taking part in the conduct of public affairs*. For in so doing they assume not the responsibility of approving what is blame-worthy in the actual methods of government, but seek to *turn these very methods*, so far as is possible, to the *genuine and true public good*, and to use their best endeavors at the same time to infuse, as it were, *into all the veins of the State* the healthy sap and blood of Christian wisdom and virtue."

THE PAPAL COMMAND TO ROMAN CATHOLICS

The Mind of the Papacy with regard to the action of Roman Catholics in all elections is to be found on page 132.

"First and foremost it is the duty of all Catholics worthy of the name and wishful to be known as most loving children of the Church, to reject without swerving whatever is inconsistent with so fair a title; *to make use of popular institutions*, so far as can honestly be done, for the advancement of truth and righteousness; to strive that liberty of action shall not transgress the bounds marked out by nature and the law of God; *to endeavor to bring back all civil society to the pattern and form of Christianity which We have described.*"

We must presume, of course, that in one form or another the Mind of the Vatican on all these topics must be taught directly or indirectly, in the parochial schools. And, therefore, when Roman Catholic children sing and talk about their love of country, helping on "truth and righteousness," etc. (and no doubt they feel towards the country much like other children), we must bear in mind that from the Vatican point of view the best way in which they can show their devotion to the United States as their country is to do their part in striving "to bring back all civil society to the pattern and form of Christianity" set forth by Pope Leo XIII in the foregoing pages.

We must also assume, of course, that all the Papalist teachers in our public schools stand for the principles set forth above, and are, as "good" Catholics, doing their best, in their personal spheres, to "make America Catholic."

CARDINAL WISEMAN WAS RIGHT

Cardinal Wiseman states, in his "Lectures on the principal Doctrines and Practices of the Catholic Church." 1st Edition, Vol. I., pp. 18, 19 (J. Booker, 61 New Bond Street, W., 1836): "Several individuals have abandoned the (Roman) Catholic Church, and become members of some Protestant Communion" (p. 18). "The history, in every case, is simply this: that the individual—by some chance or other, probably through the ministry of some pious person—became possessed of the Word of God, of the Bible; that he perused this Book; that he could not find in it transubstantiation or auricular confession; that he could not discover in it one word of purgatory or of worshipping of images" (p. 19).

"THE LITERARY DIGEST" CLIMBS DOWN

When many of the daily papers were abusing the Ku Klux Klan along lines in vogue among the Papal organs, "The Literary Digest" published a number of these utterances in its usual way, and with its usual skill. No fault could be found with this, of course, because it is in accordance with the plan upon which the magazine is conducted. Also in accordance with that plan, which theoretically presents, as far as possible, all sides of any public question treated, in the issue of January 20th there appeared a number of extracts from various papers, that constituted, in measure, a defense of the Klan. Whereupon, true to the teaching and practise of Rome through the centuries, the Papal agents in considerable numbers, according to "The Tablet" of March 3rd, vigorously denounced the Editor for following the avowed policy of his journal in presenting both sides of the Klan proposition. According to the paper just named one of these assailants received a letter from Mr. W. J. Funk, Vice-President, in which he was quoted as saying in part: "You can safely bet that it won't happen again. We regret it more than we can tell you. I would like you to know that this blunder has caused us fully as much regret as it would cause any of our readers. I am with you in your criticism, but you will never see it happen again." A subscriber, who is a friend of Christ's Mission, wrote to Mr. Funk, in which he said, among other things, "That such a letter should be written by the management of any American journal affords evidence of the proportions to which the Papal Peril in this country has attained." This is not in any sense a matter touching the merits or demerits of the Klan, but of an American journal licking the shoes of the alien-allegianted priests of Rome when they flourish their clubs because its following its own avowed policy on a particular matter displeased them. It might be well for some of our readers to write to Mr. Funk, 354-360 Fourth Avenue, and let him know their opinion of his reply to this priest.

The Editor thanks all the friends who have sent in copies of Roman Catholic publications.

THE DECREE "NE TEMERE" IN NEW JERSEY

At Easter, 1908, was promulgated in the United States a decree issued by Pope Pius X with regard to the marriage of Catholics—and, incidentally, others, non-Catholics.

"In a pamphlet called "Marriage," published by the (British) Catholic Truth Society, the "effect of this decree is thus summed up by the Rev. John Charnock, S. J. (according to a publication issued by the Knox Club, Edinburgh, Scotland, about 1912):

"The marriage of all Catholics (both parties Catholics) before a [Protestant] minister or civil magistrate is no marriage at all."

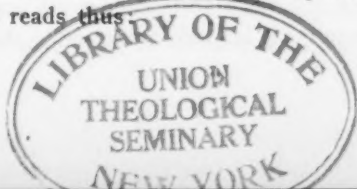
"The marriage of all fallen-away Catholics (who have become Protestants or infidels) before a [Protestant] minister or civil magistrate is no marriage at all."

"The marriage of a Catholic to an unbaptized person is never a real marriage, unless the Church grants a dispensation."

"The marriage of a Catholic to a Protestant (one never baptized in the Catholic Church) before a [Protestant] minister or civil magistrate is no marriage at all."

In our opinion the promulgation of this decree constituted a flagrant invasion of the rights of Roman Catholic citizens in "the pursuit of happiness"—one of the inalienable rights mentioned in the Declaration of Independence, for if there is one act in life that may be assumed to have that purpose in view surely it is that of marriage. And there is not one Federal or State law in this country that makes any form of religious belief—or none at all—or the religion of the person who performs the marriage ceremony any bar to marriage itself. In other words, every one of the four declarations set out above is an over-riding of the law of the State by creating a bar where none was put up by the Law.

"The Jersey [City] Journal" of March 6, 1923, contained the report of a case in which, reading between the lines, the first of the above rulings had wrecked the happiness of a young couple, although no mention was made of the Papal decree. The first paragraph reads thus:



"Though he frankly admitted to the court that he no longer cared for his wife and had no desire to resume marital relations with her, John Serapone, of Harrison Avenue, Garfield, **has changed his mind** and decided that he would much rather keep one home for his young wife and himself than continue paying her alimony while at the same time keeping up his own home. Hence he appealed to Vice-Chancellor Lewis for permission to reopen the case in which his wife won a decree for separate maintenance.

"The wife, Mrs. Philomena Serapone, of Granele Avenue, sued for separate maintenance, charging neglect and cruelty. She testified and satisfied the court that her life had been made unhappy by the conduct of her husband.

"The court expressed regret that so young a couple should have such difficulties. It had been shown that the marriage had never been consummated, that their difference arose at the very time of the wedding and had continued thereafter until the action for separation was instituted."

At that time Serapone had said that he no longer cared for his wife and did not wish to live with her. The court granted the decree and allowed her \$15 a week alimony.

The husband was now appealing to the court to decide that since he is willing to provide a home for his wife and she refuses to accept his good offices he should no longer be compelled to pay her alimony.

"When Serapone was placed on the stand yesterday in the appeal for a reopening

he admitted he had never kissed his wife, and said that any intimacy between them was prohibited because of the customs of their native land. They were married by civil ceremony and the marriage could not be consummated to their belief until after a church ceremony had been performed. The court told him the customs of a foreign land had nothing to do with the matter as he was under the protection of the laws of the United States.

He told the man that he must manifest some evidence of his regard for his wife and insisted that he go down to where his

wife sat in the audience and kiss her or otherwise show affection and attempt a settlement of their differences.

Serapone complied timidly. As he attempted to sit beside his wife she sidled toward **her mother, and the latter entered into a loud storm of protest and abuse against the husband.**

The Vice-Chancellor rapped his gavel violently and ordered the woman from the room.

Serapone begged the daughter to come with him and be his wife. She rose and followed her mother. The door slammed behind her. Serapone followed, still entreating.

"No," she declared, with renewed emphasis. "You want to go with me because you've got to pay alimony so you **can save money. I'm a good girl. You wouldn't take me to the church and marry me, and I won't go with you.**"

She left the building still protesting, and Serapone followed.

The whole difficulty, evidently, arose from the fact that the husband had refused to have a church ceremony performed, and therefore the wife refused to regard the civil marriage as being a marriage at all. This is evident from the words of both parties.

Vice-Chancellor Lewis was quite right in saying that the "customs" of a foreign land—and he might well have added, "a foreign Church"—"had nothing to do with the matter."

The life happiness of two young Catholic people wrecked!

In New Zealand the Legislature has passed a law penalizing any person by a fine of about \$500 who shall say that a marriage performed in accordance with the law of the Dominion is not a marriage, and that the issue of such a marriage is illegitimate.

The State of New Jersey evidently needs an enactment of the same kind on its statute books.

If your subscription is overdue, will you kindly renew it at once? The money will be doubly welcome at this time in view of the special efforts being put forth by the Committee on Propaganda of the Congregation of Christ's Mission.

TWO PAPAL HOODOOS

Press dispatches from Rome (March 4th and 11th) spoke of the purpose of Pope Pius XI to send the Golden Rose to the Queen of Spain. The Golden Rose, made up of a cluster of roses and buds on one stem, all of solid gold, in times gone by was given each year by the Pope to the queen, who, during the year, had performed the most pious deeds for the Church. The last time it was bestowed was by Leo XIII., who conferred it upon Queen Amelia of Portugal. Previously he had given it to the Queen of Spain, Maria Christina (mother of the present King). On March 11th the ceremony of blessing the Rose took place in the Papal Chapel adjacent to the Pope's private rooms. He wore the ceremonial rose-colored vestment, and after incensing the Rose placed it on the altar, where it remained during his celebration of the Mass.

In *THE CONVERTED CATHOLIC* for May, 1907, is an article written by Father O'Connor on the subject of Papal "blessings" and the Golden Rose. Curiously enough, he did not mention therein the Papal "blessing" bestowed upon the Invincible Armada, sent by King Philip II of Spain to destroy Protestantism in England and place the English nation under the heel of the Pope. In the Tower of London the writer has seen some of the thumbscrews and other instruments of torture that were to be used in converting people from faith in Christ to subjection to the Pope, and substituting the decrees and authority of Popes and councils for the commandments of the Word of God and the Gospel of our Saviour. But he does say that the very queen who is to receive this Golden Rose described above, received from Pope Pius X in 1906 his blessing previous to her marriage, and that this Papal benediction was followed by the bomb-throwing at Madrid on her wedding day when her white dress and shoes were spattered with the blood of some of the victims. The article says that Dr. Arthur T. Pierson, then Editor of "The Missionary Review of the World," had sent him a series of facts, some of which will now be mentioned. "Next to the Pope's 'blessing' the Golden Rose seems the best medium for conveying disaster to its recipients." The Pope sent the Gol-

den Rose to Bomba, King of Naples, and within a year he lost his kingdom. In less than a year after the late Emperor Franz Josef, of Austria, received the Papal "blessing" he was defeated at Sadowa and lost his Venetian dominions. Soon after Queen Isabella, of Spain, received the Golden Rose she lost both crown and dominions. In less than a year after the Empress Eugenie, of France (wife of Napoleon III) received it the Second Empire fell. Mrs. W. P. Sherman died soon after she received it "as a special mark of favor for her service to the Church." The Pope blessed the French traitor Boulanger; in less than a fortnight he had to flee the country, and not long after killed himself. The Princess of Brazil when near her accouchement requested the interposition of the Pope and his blessing on her child. She received it, and the child was born deformed." Maximilian was executed soon after being blessed by the Pope as Emperor of Mexico. The Empress Carlotta fled to Europe, where she lost her reason. "In August, 1895, the Archbishop of Damascus, addressing the Spanish troops at Vittoria when starting for Cuba, declared that the Pope, like a new Moses, had raised his hands to heaven and prayed for victory. We know the result. The Spanish arms, the Queen Regent (Christina) and the boy King (Alfonso XIII) have had his blessing many times. The last occasion was the commencement of the Spanish-American War, and the result was that Spain was miserably defeated." The Grand Bazaar de Charité in Paris on May 4, 1897, had the Papal Nuncio to deliver the benediction. In little more than five minutes after, the building was in flames, and nearly 150 of the society leaders of Paris lost their lives. The late Empress of Austria received the Golden Rose accompanied by the blessing of Pope Leo XIII. That did not protect her from the dagger of the assassin.

In view of the above the Apostolic Delegate might well consider advising the double gift of both the Golden Rose and the Papal blessing to the Klan Imperial Wizard. It might bring him and it more bad luck than some of the other typically Papal methods of opposing its activities now being used.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbens, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

THE COMPLETENESS OF THE WORK OF CHRIST

McSPIRIT—Fifth anniversary mass for the happy repose of the soul of Joseph G. McSpirit at St. Patrick's Church, Monday, February 26, at 8 a. m.
Wife and Daughters.

Jersey [City] Journal, February 24, 1923.

We simply have to do something if we are to continue our schools, without which all other missionary work here would be futile.

Very Rev. A. Van Zuyt,

Provincial, Belgian Fathers, Baguio Mount, Philippine Islands.

In "Our Sunday Visitor," February 24, 1923.

Jesus answered, and said to her: Whosoever shall drink of this water, shall thirst again but he that drinketh of the water that I shall give him, shall not thirst forever.—John iv. 13.

I will forgive their iniquity, and I will remember their sin no more.—Jeremias xxxi, 34.

If your sins be as scarlet, they shall be made white as snow: and if they be red as crimson, they shall be white as wool.—Isaia i, 18.

I will take away the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my commandments, and keep my judgments, and do them: and that they may be my people, and I may be their God.—Ezechiel xi, 19, 20.

Peace I leave with you, my peace I give unto you: not as

the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid.—John xiv, 27.

The blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity.—1 John i, 7, 9.

When our Lord and Saviour died upon the Cross, the Apostle John says that His last words were: "It is consummated ["finished"—King James Version]!" That is to say, He had made a complete atonement for the sins of the world—for all men, once for all: and that He had thereby provided a complete salvation for all who would make it their own by "saving faith" in Him. This is a statement of cold fact, not of theology, or denominational teaching or "interpretation," but of actual personal experience of thousands of evangelical Christians in every Protestant community.

But the unfortunate "Wife and Daughters" whose advertisement is quoted above have never been told that glorious fact, and the Provincial of the Belgian Fathers in the Philippines does not know it, because he virtually declares that he and his co-workers have no message for the adult people among whom they labor that will transform their lives, or create the experience referred to in the texts from their own Bible quoted above, which are merely samples of scores of others of similar import scattered among the books of the Bible from Genesis to the Apocalypse.

Of a Protestant pioneer in the South Seas it was said that when he went to his field of labor he found no Christians, and that when he died there were no heathen left there; and the great difference between John Williams and the Very Rev. A. Van Zuyt lies in the fact that the former taught—and lived out—the completeness of the atoning work of Christ on the Cross, and the latter apparently knows nothing about it.

The reason why Mrs. McSpirit and her daughters are still suffering from fear and anxiety as to the present condition of the husband and father (who we must presume to have been a "good" Catholic all his life) five years after his death is that neither he nor they were ever taught that the blood of Jesus Christ cleanseth from all sin. If they had been told

this they would have known that if the soul is cleansed from all sin there is none left to be burned away by the fires of purgatory. On the contrary, had they been told of the fact and shown how to obtain that cleansing when the father died they would have known that he was gone to be with Christ, which the Apostle Paul described in Philippians i, 23, as "a thing by far the better."

A former Catholic said to the writer not long ago, "You can sum up all Catholicism by saying that it is a religion of fear. Were it not for the element of fear the whole Church would disintegrate in a very short time." And this is undoubtedly true, because while on the one hand Catholics are continually told of their sins and of the wrath of God they are never told that they can be delivered from both the guilt and the power of sin. One good reason for this is that the priests do not know anything about it themselves. When our Lord told His disciples that He gave His peace to them, and when He told the Samaritan woman that he who drank of the water that He should give him should never thirst again, He meant to signify that the salvation FROM sin that He brought into the world would so deliver the individual from the condemnation of past sin, and so impart a sense of reconciliation with God that no trials or tribulations from the outside could disturb the consciousness of God's favor in the soul itself.

In order to obtain this experience the individual Catholic who reads this must go straight to our Lord Himself, passing by the Virgin Mary, "saints," apostles, angels, priests of all degrees and his Church itself. No intermediaries can render the slightest help in this matter, as such, and the teaching that there is any need for their alleged assistance for any sinner to enlist the sympathy or good will of the Saviour has not the slightest foundation in fact. Jesus Christ is the same yesterday, to-day and forever, and any seeking soul can secure His attention, and what is of even far greater importance, the exercise of His power to forgive sins (which He has never delegated to anyone else, in spite of all that the priests of Rome may say, and their continual harping upon

one sentence taken out of its context). Furthermore, the truly repentant believing sinner will not only obtain pardon, but he will receive the knowledge of it in his soul, and he will be made well and joyfully aware of the fact when the Spirit of God bears witness with his spirit that he has been transformed from a rebel against the divine government into one of the sons of God (Romans viii, 16).

If you desire the realization of a complete salvation and all the joy and peace that it will bring into your life, it is within your reach, and you can get it NOW.

God grant that those who read this, who have not this kind of salvation, may put these words to the test—and AT ONCE!

GRAPEVINE TELEGRAPH FOR CHRIST'S MISSION

Many people who have lived in those parts of the world where modern methods of communication such as mail trains, telegraph and telephone systems and the like were lacking have often been surprised at the speed with which news travels by means of "the grapevine telegraph"—the spoken word—as also the distance that such messages will go within a few days—often hundreds of miles.

We wish to inaugurate a "grapevine telegraph" service for Christ's Mission that will be of immense service in extending its power and influence throughout the length and breadth of the country.

And this form of service costs you absolutely nothing except time and a little trouble. We invite you to take active part in the service as follows:

Speak to at least one person every day about either the Mission, THE CONVERTED CATHOLIC, or the need of effort for evangelizing the Catholic peoples. In talking about the Roman Church care must be taken to draw very sharp distinctions between "Catholics" (or the Roman Catholic people) and the priests of different ranks who make up the Roman hierarchy here, as well as the governing body of the Church in Rome—called the Roman Curia—the work of which is more political than religious. Indeed, many thoughtful people regard the

whole organization as a political one first, last and all the time, that merely masquerades as a religious body to conceal its political designs against every form of civil and religious liberty throughout the world. It is doubtful if five per cent. of the men and women who make up the congregations of the Roman churches in any city know anything whatever of the political schemes of their own high priests here or of those of the Curia in Rome any more than the engine-drivers and firemen on a railroad know about the schemes and plans of the Board of Directors of the road on which they work.

In speaking to members of churches on this subject you can ask them to send for sample copies of the Magazine, and can also suggest that they ask their pastors to give them a series of short addresses on the fundamental differences between the teaching of Rome and those of their own denomination. Some pastors are evidently not well posted on these themselves, for a recent issue of a Papal organ quotes a Methodist Episcopal minister as saying that the principles of the Roman "confession" are similar to those of the "class meeting"!

A Significant Threat—An "American Catholic Church"

A Dublin dispatch in "The New York Times," January 23, said that the pronouncements of the Roman hierarchy "have given more offence to the rebels [against the Free State] than all the activities of the lay treatyites." It then goes on to say that Padraic Pearse Council of the A. R. I. R. adopted a set of resolutions on December 9 at Kenwood Hall, Chicago, which "professes to commit the Council to withdraw spiritual allegiance from Rome and to initiate 'our own Church in America,' calling it 'The American Catholic Church,' and still further 'to importune the republican government in Ireland under the leadership of our beloved Irish republican President, Eamon de Valera, to take like action to initiate an Irish Catholic Church, completely and irrevocably breaking connection with Rome.'" In other words these Chicago Irishmen invite Mr. de Valera to appear before the world in the rôle of a Twentieth Century edition of King Henry VIII.

JUGOSLAVIA AND PAPALIST SCHOOLS

It may be remembered that a few weeks before the outbreak of the World War a Concordat was negotiated between the Vatican and certain Serbian politicians whereby Serbia, a country that was so opposed to Papalism that the only Roman Catholic church tolerated in the country was the chapel attached to the Austrian Legation at Belgrade, was fitted out with a complete Papal hierarchy, with school attachments, all of which were, of course, to be paid for by the people. When the Archduke Franz Ferdinand and his wife were assassinated at Sarajevo there were not lacking those who attributed that act of violence to resentment against him, owing to a widespread belief that he had been largely instrumental in bringing about the deal with the Vatican.

Naturally not much could be done during the war years, but the unfortunate country has been apparently invaded by Papal agents, who have evidently not met with such a cordial reception as they considered their due. "The Catholic Mind," February 22, 1923, contains a "Protest of the Catholic Bishops of Yugoslavia to the Serbian Government" which suggests that when two intolerant religio-political systems meet each other there is likely to be trouble. There are several points set forth in this "Protest," however, which should be of practical interest to all our citizens who wish to protect American liberties, and **our American institutions** from those whose duty it is, as good Catholics, to destroy them.

It is worthy of note that in all Catholic countries that rise up against Papal despotism, the two first objects of attack are the priest-controlled schools and the religious orders. It has been so in France, Italy and Portugal—to quote comparatively recent examples, and it is so now in Serbia.

Jugoslavia Closes Papalist Schools

In the document now before us the Pope's Bishops complain that "the cultural program of the Royal Government aims directly at the abolishment of the Christian character of our school system." Most countries may be expected to prefer the home article in the way of religion to any foreign

brand. And then we learn in detail that "this has been shown in the Backa, in the Banat and in the Baranya, where Catholic schools have been closed one after the other." Why schools that are not good enough to be tolerated by "Greek" Catholics should be permitted in Protestant American communities is not very clear, and it might be worth while for some of our State Governments to find out. The Serbian Catholics go further than merely closing these schools, for "Catholic buildings have been appropriated to secular use, and even the private property of Catholic religious orders turned into Government schools, and their owners, poor nuns, expelled. Catholic priests are prohibited from entering these schools, and altogether our Catholic schools have been degraded and secularized." Protests against these proceedings were made May 4, 1921, and on September 23, 1921. In January, 1922, another protest was sent by "the Yugoslav Episcopate."

Only one answer had been received. On October 15, 1921, the Minister for Public Instruction replied that "all this destruction of our Catholic school system was carried out in accordance with the provisions of the Public School Act for the former Kingdom of Serbia, dated April 19, 1914, and which was extended by decree of August 20, 1920, to the districts of the Backa, the Banat and the Baranya." It might be well for some of our States to get a copy of this Serbian Public School Act. At Veliki Backerek the Sisters applied for permission to continue their schools. This particular school had been in existence for forty-two years, but the reply was that "the Minister of Instruction does not consider it necessary to issue permission for the further continuance of this school as there is at Veliki Backerek a Government school, the principle of the Ministry being not to allow any religious or national schools." In spite of this, however, a Jewish confessional school was allowed to continue. So far as we know the Jews have no religious official who claims to be superior to all earthly governments, and who is continually interfering in the affairs of every country that allows him the opportunity to do so.

The protest then refers to a "new school bill which has recently been elaborated by the parliamentary commission." Here it is set forth that "instruction in the elementary schools 'is solely the matter of the State,' and that all subjects, even religion, are to be taught by 'teachers appointed by the State.' All religious text-books must be approved by the minister of religion. Private schools are permitted only in places where there are no State schools. We have therefore to expect the same thing in all of Yugoslavia as has happened in Backa, the Banat and the Baranya."

On January 14th "the president of our committee" and Dr. Jeglic and Msgr. Aksamovic delivered a formal note of protest "against the features last mentioned." But no answer had been received when this document was written, but the newspapers were saying that the Bill would soon be introduced in the Parliament and passed.

The Roman Church Against the State

This note of protest contained the following paragraph that has a familiar sound:

"The Roman Catholic Church and the Roman Catholic priests can never renounce their rights in this most vital matter, and will be compelled to resist in the sharpest and most intense manner any effort to curtail their educational liberties and rights. Whether this struggle is necessary or useful for our young country is a question that needs not to be answered."

In other words, these priests of this alien church threaten "sharpest and most intense" rebellion against the Government in regard to a law of which they disapprove. This, of course, is quite in line with the citation from the Encyclical "Immortale Dei" of Pope Leo XIII given on page 114, in which the Church is "supreme in its own sphere" as to which laws of the State it shall or shall not keep. This principle is seen in operation in this country with regard to the Eighteenth Amendment against which the Papal press has waged war ever since the Amendment was ratified by the thirty-sixth State. Father Belford, of Brooklyn, issued his fulmination

against it within a fortnight of that date. In effect these priests place the Church above the State, and as their people are taught that the priests are the mouthpieces of the Almighty they not unnaturally obey them rather than the law, especially when that course suits their own personal inclinations. We think the "young country" is very wise in the enactment of this law before the alien hierarchy obtains any more power in the land than it has now.

The Government and the Sodalities

Whether women are able to vote in Yugoslavia or not we do not know, but in Bosnia and Herzegovina a provincial decree, dated January 17, 1921, makes membership in a Sodality of the Blessed Virgin Mary an offense causing the expulsion of students from the school. Although the Governments of Croatia and Slovenia have not issued such drastic decrees, yet they claim the right to control and direct these Sodalities, in spite of the protests of the priests of Rome.

Another offense against which protest is made is that "Catholic priests who have apostatized and organized a formal revolution against our Church have openly received protection and aid from the provincial Government." Which suggests that that Government believes in some religious liberty—something that is, of course, diametrically opposed to the fundamentals of Rome, which has always crushed it out whenever possible.

State Church Feast Days

The State religion of Serbia is that of the Holy Orthodox [Eastern] Church, and the provincial Government at Zagreb has issued a decree as to school holy days and holidays "on its own authority" without consulting "the ecclesiastical powers"—presumably the priests of Rome. Several feast days of the State Church must be observed in the schools even if not a scholar in a school belongs to the State Church. Worse still, the feast of the "Heavenly Protector" of the Papalist students has been abolished, and the time for confessions and for "spiritual exercises" has been "fixed in such

a way" as to make it "physically impossible for the students to perform these important works."

Then these priests undertake to lay down the law to the Government at Belgrade, in this way: "At present it may be difficult for the Government to change this situation, but IT MUST BE DONE" (capitals ours).

Other offences complained of are the placing the obligation of military service upon priests and students of theology by a decree of the Ministry for the Army and Navy of March 23, 1922; the failure to return Catholic Church property that had been sequestered under the "execution of the agrarian reform," although it seems that an "estate at Dalie" had been "restored" to the Orthodox Patriarch, and the organ of the parliamentary secretary, Dr. V. Janic, had stated that all the property belonging to the Orthodox monasteries "which were confiscated under the provisions of the agrarian reform would be restored." Just why an alien church should demand the same treatment as the Church of the State itself is not explained.

The Most Terrible Crime of All

But the most awful crime of which the wicked Yugoslavian Government is guilty is revealed in the next paragraph—namely: "The expenditure provided for the Orthodox Church is just about six times as large as that provided for the Catholic Church." This is, however, a serious matter, because the priests say, "All our ecclesiastical establishments of education are very heavily in debt," which suggests that the Catholic laity itself is not very enthusiastic in regard to their upkeep; and this indifference evidently extends to local congregations, for "our Catholic clergy are hungry and in great need."

We are told further that "want of understanding of Catholic institutions and Catholic life" and "denunciations," "attacks" and calumniations" are creating an atmosphere "among the non-Catholics which is constantly engendering unpleasant incidents of hostility and hatred" against the Roman Church, its clergy and people.

There is certainly no need for "want of understanding" of

the Papal system by all who will read official Vatican utterances that are easily accessible to anybody who wishes to investigate the matter and who will accept them at their face value as saying what they mean and meaning what they say.

At this time, when the question of Papalist education is "up" before the American people in many States as a live question the whole document is worthy of careful reading; for what is regarded as harmful by the Jugoslavian Government for its peoples cannot be beneficial for this nation.

A "RUM, ROME AND REBELLION" CANDIDATE

Monsignor Kelley is the Editor of "Extension," a rather superior specimen of the Papal organs, and apparently modeled in style and make-up after "The Christian Herald." "The New York Herald," March 19th, in a report of a lecture given the previous evening quotes him as saying, in regard to the Presidential candidacy of Governor Smith, "Well, let's nominate him and get that over with." The "that" was the question as to whether Governor Smith's Catholicism would bar him from the Presidency. In regard to prohibition, the Governor is openly on the side of both "Rum" and "Rebellion" against the Constitution of the country and the forty-six States that ratified the Eighteenth Amendment. Furthermore, he does not put out the usual "bunk" that the wets don't want the saloon back. He does, and says so. He wants the place where he can put his foot on the rail "and blow the froth off." Monsignor Kelley also advocates a "mud"-throwing campaign against the Protestants of this country. No definition of "mud" is given, but if misrepresentations of teaching and doctrine, and slanders on individuals, living and dead, constitute "mud" there would seem small occasion to increase the percentage of space in the Papal organs now devoted to that class of matter. If, however, an increase in the quantity of "mud" will help to make Protestant people—and editors—realize the hostility against them that animates the priests of Rome, we hope the "mud" will be abundant in quantity, and characteristically Papalist in quality.